

Capital Bible Seminary **SCROLL**



VOLUME 4, NUMBER 1

AUGUST/SEPTEMBER 1976

STRUCTURAL & SPIRITUAL RUIN



Homer Heater, Jr., Ph.D.

This sabbath eve I walked through the Damascus gate into the old city of Jerusalem amidst the usual diversity of religious groups. Tonight, however, the Jews were hurrying toward the wailing wall, that westernmost retaining wall of the Solomon temple platform. After walking the length of the city, I saw the street open into a large square where hundreds of Jews had gathered to pray. It was a moving experience.

I have now been in several countries. My special interest has been, of course, ancient and biblical history. The question must always be asked: what happened to the Christian message? Certain observations, I believe, can be made.

The Continuity of Ancient Pagan Worship

In the archaeological museums of every country there is evidence of the "Mother Earth" worship. This worship centered around the idea of productivity (in man, animals and crops), and the cult or ritual was designed to bring about this productivity. The virgin cult was

always associated with this. I have seen it in the ancient Mycenaean civilization as well as the Doric, Hittite, Canaanite, Babylonian and Egyptian. The great parthenon in Athens is an example of this continuity of which I speak. Parthenon means "House of the Virgin." In this case, the virgin is Athena, protectress of the city. Under Byzantine rule, the parthenon was made into a church called Holy Wisdom (i.e. Holy Virgin). Athena was created from the head of Zeus--that is, she was wisdom. During Frankish occupation, the parthenon became a Catholic church, Notre Dame. Thus, no matter what theology was *officially* presented, the people continued the ancient perverted virgin-centered religion.

The Emptiness of Religious Ritual

I came to central Turkey to visit ancient Hittite ruins. This section was part of the province of Galatia in Paul's day. The old Anatolian stock is still there, though mixed with the Phrygians who conquered them and the many others who conquered in succession including the Turks. On Sunday morning, I attended the church connected with an embassy. There was much ritual accompanied by a dry and irrelevant sermon. I have attended part of the ordination of a priest in Rome, a Greek Orthodox mass in Thessalonika, and as I sat in this "dead" service in the old province of Galatia, I thought of Paul's firm injunction to the Galatian churches not to exchange reality for a shadow. This is precisely what the church has done. In its hands now is nothing but shadows.

The Resultant Secularism

One of the things Kemal Ataturk brought about when he gave birth to a modern Turkey was an official break

with Islam. Islam, of course, is still the religion of the Turks, and there is a strong right-wing movement to bring Islam into a more prominent place, but modern Turkey was designed as a secular state. And so, in Turkey, as in all Europe, Greece and Israel, there is a large vacuum in the hearts of the people. Into this vacuum is sweeping primarily some form of socialism. Almost all those I have talked to are very materialistic and anxious for the government to provide more.

All of this sounds a bit dismal, but I must confess that the picture I see in Europe and the Middle East is very dismal as far as spirituality is concerned. Furthermore, it seems always to be more difficult to reach a people who have historically rejected the gospel than those who have never heard.

Pray for these countries and for those who are laboring for the Lord in them. There is a small witness here and there for which we praise the Lord. Pray that America will continue to be a fertile ground for the gospel and a place from which missionaries are sent. May the church be vibrant and not a grasper of shadows and a perverter of truth.

Homer Heater, Jr.
Jerusalem, Israel



Courtesy Israel Government Tourist Office

BORN AGAIN

Dave Epstein
Second Year Student



I was born again five years ago at Mt. Oak Methodist Church in Mitchellville, Maryland, where I am presently serving as Youth Director. A few months after my conversion the Lord directed me to the Washington Bible College, where I spent three years receiving a much needed foundation in the Scriptures. Upon graduation my wife Sandy and I joined Dave and Kathy Shive and Andy and Kathy Merritt in a ministry in Rehoboth Beach, Delaware, consisting primarily of Bible teaching and summer evangelism.

Now the Lord has given me a desire to receive more formal instruction in the original languages, with a view to eventually teaching the Scriptures, as the Lord may give opportunity.

We thank the Lord for His grace and faithfulness in guiding and sustaining us.

LED OF THE LORD

Al Knoblock
Second Year Student



My Christian life began at age 27. By that time I was well-established in life, having a wife, two children and an excellent career in the electronics field. I was brought to Jesus Christ for salvation in October of 1968, and in the fall of 1969 I was a full-time student at the Washington Bible College. God had turned my "established world" upside down for His right-side-up purpose for my life.

I feel led of the Lord to a ministry in Christian education, possibly teaching in a Bible college or at the seminary level. It is for this intent that God has led me to further studies at the Capital Bible Seminary.

From this point in time, my wife and I are waiting upon the Lord, praising Him for His salvation, our family (now four children), His goodness, His call to the ministry and His promise to accomplish that to which He has called us to (I Thess. 5:24).

"MAJOR OVERHAUL"

Curt Lowry
Third Year Student



In the fall of 1969 the Lord began to rearrange my life style and priorities. The initial step in this "major overhaul" took the form of a four year study program at Washington Bible College. Although my interests and goals continued to be strong toward a vocation in business and accounting, the Lord continued patiently and gently to remold these goals into a life style where my major emphasis would be to minister and teach the Word in a full-time capacity.

I graduated from Washington Bible College in 1973, still not sure in which direction I ought to move. Then, after my probing into several possibilities, the Lord clearly redirected my next steps to Capital Bible Seminary in order that I might be better equipped to handle and share the Word of God more effectively.

Therefore, being confident and thankful that the Lord has begun a good work in my life, and that He is actively involved in bringing it to completion in the day of Christ (Phil. 1:6), I am anxiously looking forward to the possibilities of teaching the Word in a Bible college setting after completing my studies at C.B.S.

PURPOSE REALIZED

After much prayer, the request of Washington Bible College alumni, and encouragement by fundamental leaders, the program of the Capital Bible Seminary was inaugurated in 1958. Since that time a number of College alumni have attended Capital, and 33 have graduated from the Seminary.

FACULTY ITINERARY

Dr. Edgar

August

22, 29 Brooklyn Gospel Chapel, Baltimore, Maryland

September

19, 26 Variety Class, McLean Bible Church, McLean, Virginia

Mr. Poston

August

11 First Baptist Church, Remington, Virginia

22 Variety Class, McLean Bible Church, McLean, Virginia

29 Variety Class, McLean Bible Church, McLean, Virginia

September

13, 20, 27 Culpeper Bible Institute, Culpeper, Virginia

Dr. Heater

August

18 Fourth Annual College/Career Day, Hilltop Ranch, Colora, Maryland

September

14, 21, 28 Adult Education class in Romans, Arlington, Virginia

PRAYER CORNER

1. The Lord's blessing on new students and new faculty as they begin classes.
2. Christian ministries for all the students which will be meaningful and conducive to growth in the Lord.
3. Jobs and housing for the students who moved here from out of the area.
4. Special health needs of two Seminary students.
5. Continued provision by the Lord for the financial needs of Seminary students.

SEMINARY CALENDAR

Fall Quarter

August	
25 - 26	Orientation and Testing for New Students
27	Registration for All Students
31	Classes Begin for the Fall Quarter - 7:55 a.m.
September	
17	Evangelism Day
29	Spiritual Life Day
October	
14	Seminary Picnic
November	
8	Registration for the Winter Quarter
9 - 12	Final Exam Week
12	Orientation for New Students for the Winter Quarter

OPEN DOORS MANY ADVERSARIES

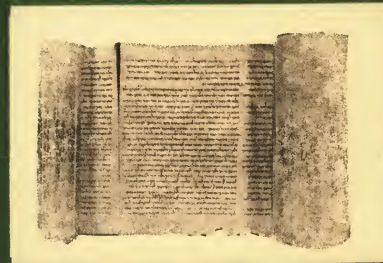
One indicator of the progress of the Lord's work seems to be the resistance that arises when progress begins to take place. This year will show a record enrollment in both the College and Seminary. We are in desperate need of expansion in the area of classrooms and other student facilities. The plans for the new Seminary building are now complete and the expectation is for construction to begin in the near future. However, a number of problems have arisen which make the beginning of the building difficult. Pray much that these obstacles will be cleared away expeditiously that the work of training young people may go forward.

CAPITAL BIBLE SEMINARY
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Capital Bible Seminary **SCROLL**



VOLUME 4, NUMBER 2

OCTOBER/NOVEMBER 1976

Control of the Congregation

BOSSY BISHOPS OR SERVANT SHEPHERDS

by Dr. John H. Mulholland

The reader should not draw an overly hasty conclusion about the views of this article from the title of the article. A previous issue of the *Scroll* detailed the responsibility of the local congregation in making decisions. This present article examines several basic words used in the New Testament to describe the obligation of the leadership of the local church in directing the church.

Speaking to Peter as representative of the apostles, Jesus commanded him to feed and to shepherd His sheep (John 21:15-17). The apostles Paul and Peter also commanded the elders of the local church to shepherd the flock of believers (Acts 20:28; 1 Peter 5:2). Elsewhere the term "shepherd" is used for the officers of the church only in Ephesians 4:11 to describe gifted men Christ has provided for the church.

The basic meaning of the Greek term for shepherd, *poimainō*, is the shepherd of a flock. The job of the shepherd is to lead the flock so they have enough food and water, so they are not harmed by the thieves or wild animals, and so they are cared for in any other way needed. All this is done so that the owner of the



flock may use the flock for wool, milk or meat as he sees fit. The shepherd serves the owner by caring for his sheep.

Based on this literal meaning, the word shepherd came to be used frequently for persons who have a caring, providing, protecting leadership in human affairs. Ancient Assyrian, Egyptian, Babylonian and Grecian literature speaks of the kings and gods as shepherds.

Shepherd in the Old Testament

The Old Testament portrays the Lord God as the Shepherd who guides Israel to pastures and cool water, protects and gathers His sheep, even carries His lambs in His arms (Ps. 23; 68:7; 80:1; Isa. 40:11; 56:8, etc.). The focus is upon His provision, not His sovereignty. When Messiah comes, He will gather His sheep and feed them; He will suffer death and bring in full salvation in the future kingdom (Jer. 23:3; 31:10; 3:15; 23:4; Ezek. 34:23-24; 37:24; Zech. 12:10; 13:1-6).

Even political and military leaders are called shepherds as the leaders that provide for Israel (1 Sam. 21:8; 2 Sam. 7:7; Jer. 2:8; 3:15, etc.). But the word is never used for a reigning king.

When Jesus proclaimed Himself the Good Shepherd, He was including the rich background in the term as it was previously used. The Good Shepherd gives His life for His sheep. He leads them and protects them from thieves and beasts. He calls them by name and they follow Him (John 10:4, 10-14, 15, 27).

As with the Old Testament view of the Lord God as shepherd, so it is also with Jesus' explanation of Himself as the Good Shepherd: the focus of leadership is upon His provision and His protection, more than His sovereignty. The Lord of the church continues His shepherd ministry of His sheep as the Great Shepherd (1 Peter 2:25; Heb. 13:20). His sheep still hear His voice and follow Him.

Elders as Shepherds

When Paul called together the elders of the church of Ephesus for his farewell counsel, he instructed them that God had made them the bishops (or overseers, or watchers) of the church. Thus, they must shepherd the church (Acts 20:17, 28). As wild beasts, false teachers would attack the flock. They must protect the church as Paul did--with unremitting labor, by the Word of His grace (20:29-35). The Ephesian elders received no instructions about their personal or positional authority. Their authority was the Word of His grace. Any authority for elders from this passage would have to be found in the terms "elders" and "overseers," which is a separate issue to be examined in a subsequent article.

Twenty-five years later the Apostle Peter addressed the elders of the churches throughout northwestern Asia Minor. The people were different, the situation was different, but the command was the same: shepherd the flock (1 Peter 5:1-3). During the interval, dangerous trends had begun in the ministry of the elders. So Peter warns them against exercising their oversight because they have to or because they seek selfish, sordid gain; rather they are to serve voluntarily and eagerly.

Evidently some elders had been guilty of mixed motives, due to pressure and pay. Some also served in a lordly, authoritarian fashion. These Peter admonished to minister as examples to the flock. What kind of an assembly would it be if everyone behaved as an authoritarian leader?

These are the only commands addressed to elders. They are to lead as serving shepherds not as bossy bishops. No command is given them to dogmatically

assert their personal authority. Their leadership was to be exercised as shepherds, as they take care of their flock and protect them, not as lords but as examples. Not the word of man, but the Word of the living God was their authority.

Elders as Rulers

While no other commands are addressed to elders, terms are used to describe the ministry of elders--terms which should help give understanding of the authority exercised by elders according to New Testament revelation.

The first and most prominent term is *rule* as it is used in 1 Timothy 5:17, "Let the elders who rule well be worthy of double honor." Usually translated as "rule," the term *proistēmi* is used a total of eight times in the New Testament. It comes from two words: *pro* meaning "before" and *istēmi* meaning "to stand." Literally it means "to stand before."

As *proistēmi* was used in Greek classical literature it meant most simply "to stand in public" and was extended to mean "to guard." Usually it meant to lead directly, from the concept of standing before or presiding. Often it meant "to protect," "care for" or "help."

Twice in the New Testament believers are told to be devoted to good works (Titus 3:8, 14), a somewhat unusual usage of this word. But each of the other six usages of *proistēmi* seem to combine the two ideas of leading and caring for with varied emphases. Romans 12:8 lists leadership next to showing mercy. Here the idea of leadership must be dominant, since showing mercy preempts the idea of caring for.

In 1 Thessalonians 5:12, the term expresses a portion of the labor and so suggests the care of the congregation more than strict leadership. In 1 Timothy, *proistēmi* occurs three times for the head of the household, indicating the leadership provided by the husband and father (1 Tim. 3:4, 5, 12). These three references describe the relation of the father to the family, not the relation of the overseer to the church. In 1 Timothy 3:5 a different term is used to describe the relation to the church. It is the word *epimelēsetai*, "care for," a term used elsewhere in the New Testament only for the efforts of the Good Samaritan as he cared for the man wounded by thieves (Lk. 10:34-35). This word *epimeleō*, "care for," is somewhat weaker than *proistēmi* for it does not include the idea of leadership. Paul uses the weaker word for the overseer's

relation to the church, lest the church leader should try to lead the church as strongly as he does his own household. Thus the major emphasis of *proistēmi* in 1 Timothy 3 is defined by *epimeleō*, "care for," without excluding the idea of leadership.

The one remaining use of *proistēmi* occurs in 1 Timothy 5:17. This passage declares that the elders who lead well are worthy of double honor, especially those who labor (work very hard) in word (preaching) and doctrine (teaching). The emphasis here could hardly be upon administrative or authoritative leadership. It is more likely to be upon the leadership of caring for the special personal needs of the believers in the church.

Several reasons may be observed for this emphasis. The needs of the widows had to be cared for (vv. 3-16). Reminders about remuneration were more needed for private than for public ministry (v. 18). Also accusations are more likely to arise from private than from public authoritative ministry (vv. 19-20).

So we have seen the meaning of one term as it is used to describe the authority of the New Testament elders. *Proistēmi* includes the ideas of leading and caring for the church. In this it is quite similar to the term shepherd or pastor, who leads and cares for his flock.

Elders as Leaders

A second word used to describe the authority of the leaders of the local church is the term *hēgeomai*. In Hebrews 13 it is used as follows: "remember those who lead you" (13:7), "obey your leaders" (13:17), "greet all your leaders" (13:24).

Eighteen times this verb means "to suppose, consider, esteem." These references have nothing to do with leadership. But eight times it means "to lead, guide, rule." Of the five references outside Hebrews 13, *hēgeomai* is used twice for a very authoritative rule: the Messiah (Matt. 2:6) and Joseph as governor of Egypt (Acts 7:10). The other three usages of this term refer to a general, unspecified form of leadership (Luke 22:26; Acts 14:12; 15:22). The most interesting example of this usage is the Lord's address to the eleven: "Let him who is greatest among you become as the youngest, and the leader as the servant" (Luke 22:26). This statement was not addressed to Peter any more than it was to the other apostles. It is a very general reference to leadership.

Thus the term *hēgeomai* is used in the New Testament for many forms of leadership from guide in a general way to rule in an autocratic fashion. Nor does Hebrews 13 add any specifics to indicate the form of leadership spoken of there. It may have been totally authoritative in every detail or loosely directive as problems arose. The terms "obey" and "submit" (13:17) must be studied in a future article.

In this article we have studied three terms used for the leaders of the local church: *poimainō*, *proistēmi* and *hēgeomai*. The first two mean to lead and to care for. The third means to lead or guide in a non-specified manner. Peter instructs that leadership is to be by example rather than by a lordly exercise of power. These terms permit a broad amount of variation or leeway in the degree of leadership exercised. Among some people, a strict rule may be needed; among others, a more loose guidance will be more appropriate. Such terms as elder, bishop, obey and submit may provide additional insights to the nature of the leadership in the local church.

Enthusiastic New Students

Thirty-seven new students filed through the registration lines of C.B.S. this year in an atmosphere of enthusiasm and anticipation. This is the largest first year class in C.B.S. history, bringing the student body enrollment to 82. One half of these new students are married and many are older men who are leaving professional careers for one in the Lord's work. Six Bible and Christian Liberal Arts Colleges are represented including the Washington Bible College (12 students). Nineteen students come from liberal arts schools.

Perhaps the most significant statistic is the 31 full-time students (nine hours or above). This indicates that there is a greater commitment to Seminary studies.

Each of these students faces unique pressures. Pray for them and their families as they become involved in Christian ministries, studies and work. Scholarship funds are always needed, should you be burdened by the Lord to participate in the training of the church's leaders.

Prayer Corner

1. Pray for favorable action by Park and Planning on campus development plans.
2. Praise for the good student body and excellent attitudes.
3. Pray for Seniors as they write their theses.
4. Pray for the various ministries of the seminarians.

Reflections



*Chaplain W. D. Buzby, Jr.
Graduate of Capital Bible Seminary, 1967
Serving the Lord at Ft. Hood, Texas*

As I reflect on my life, I am reminded of the verse: "they have a zeal of God, but not according to knowledge." Shortly after I was saved I realized that my fervor for the Lord in and of itself would not be enough to sustain a ministry. Though God had given me gifts, they were "diamonds in the rough."

When I entered Capital Bible Seminary I immediately realized that the Bible was indeed central in practice as well as name. God greatly used the Seminary to shape and polish my life as He began the process of conforming me to His Son. More than any single factor God used the academic excellence and spiritual climate of C.B.S. to prepare me to minister effectively.

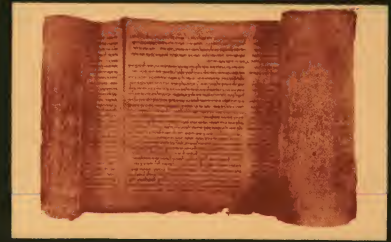
Having been a pastor for three years and now an Army Chaplain for one, I thank God more than ever for the solid Christ-centered, Bible-based education that I received. And I praise Him for all those who prayed, gave, labored and taught to make it possible. Only eternity will reveal the full results of those investments.

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Capital Bible Seminary **SCROLL**



Volume 4, Number 3

December/January 1976/77

Competent Leaders for Confused Times

"Be diligent to present yourself to God as approved, as an unembarrassed workman, as one who handles the Word of God properly" 2 Tim. 2:15 (my translation). As far as we know, this second letter to Timothy was Paul's last. He presses Timothy to stand fast in the faith and to *teach doctrine*. The church is faced with unprecedented opportunities today. People, young and old, and from all walks of life are coming to the Lord in increasing numbers. The great commission involves evangelism and teaching (making disciples means to make learners and, therefore, to teach). It is essential that people in leadership positions in the church of Christ be fully equipped to "handle properly" the Word of God because these new Christians come from every background and have been exposed to many teachings.

This Capital Bible Seminary Scroll is going out to all 16,000 of you on the Washington Bible College mailing list so that we might acquaint you with the ministry of the graduate division of W.B.C., a ministry consonant with Paul's directive.

C.B.S. was raised up in 1958 just before the critical and explosive era through which we have recently come. But the need then, as now, was to provide greater and more intensive training on a graduate level for those whom God was raising up for leadership positions.

Capital is committed to the thesis that for one to be able to "properly handle the Word of God," he must have a basic ability in the languages of Scripture (Hebrew and Greek). Even though the average graduate



by Dr. Homer Heater, Jr.
Academic Dean

of C.B.S. has not become an expert in these languages, he has a working knowledge of Hebrew and is quite competent in Greek. As a matter of fact, Capital requires more academic hours in the original languages than any other seminary we know about in this country.

Yet, the gap between knowing the Scriptures and the ability to apply them must be bridged. C.B.S. has inaugurated a special program to do just that. Each student in the regular seminary curriculum must complete one quarter (15 academic hours) under the guidance of a Christian leader (usually a pastor) for 450 clock hours.

We are fully persuaded that God has raised C.B.S. up for the times in which we are living. C.B.S. is providing sound academic training within a dispensational framework and practical application of that training for *today's* leaders.

We would like you to become more informed through regular issues of the *Scroll*. In order to receive the *Scroll* please complete the coupon on the back page and mail it to us in the enclosed envelope. Thank you.

Whipping Post Theology

Sickness and the Christian

Rasputin, an uneducated, uncouth, Siberian peasant born in 1871 was one of the most mysteriously dominating personalities the world has ever known. He became advisor to the last Czar of Russia and for a time was the virtual ruler of the country. He lived in gross and open licentiousness and his reputation as a libertine was well known.

Moreover it was through his posing as a divine healer that he gained such access and favor. He is just one of a long line of charlatans and hustlers who have used the truth of Job 2:4 to their advantage. One fears that in the church today, many a sincere Christian has been duped into accepting an unbiblical and incorrect approach to this subject of healing. Thus, it is to the establishment of a biblical understanding of this issue that these articles are directed.

I. The Matter Stated

Briefly, the crux of the issue is this: Did the work of Jesus Christ accomplish complete and total atonement for sickness that is intended by God to be realized in this present age? Or to put it another way: Should a Christian who is in proper fellowship with God always be healthy?

A. S. McPherson, just one example of those in favor of answering in the affirmative to the above two questions, says in explaining Isa. 53:5 ("and by His stripes we are healed"):

"Was He whipped that my sins might be washed away?

No, child, the *blood* of the cross was sufficient for that.

Why then did they whip Him so?

T'was thus He *bore our suffering* . . . at the whipping post He purchased your healing."

Whether they realize it or not, the present-day faith healers reflect this piece of Scriptural misunderstanding. The logical results of this position are (1) that God does not desire any believer in fellowship with Himself ever to have illness, (2) that all sickness in such a person's life is simply the result of sin or lack of complete trust in God, and (3) that all a sick believer need do is renew his faith in Christ and cleanse himself of sin, and healing *must* inevitably follow. Why? Because the stripes that Jesus bore at the "whipping post" purchased physical healing *in toto*.



by Mr. Lon Neal Solomon

And thus the distinctive name coined by W. M. Biedewolf: Whipping Post Theology. It is the purpose of these articles to demonstrate that such a doctrine is totally unbiblical and dangerously heretical.

II. The Proper Interpretation of Isa. 53:4, 5

The classic proof-text for those who favor Whipping Post Theology are these verses in Isaiah. In particular, two lines are noteworthy: (1) "Surely our sickness He bore and our pains He carried" as quoted subsequently in Matt. 8:17 and (2) "by His stripes we are healed." A proper interpretation of each of these will demonstrate that they were not meant by God to be taken in the way that Whipping Post Theology has taken them. Let us handle them in reverse order.

"By His Stripes We Are Healed" - This verse alone would certainly seem to indicate that Jesus' scourging brought about our physical healing. The Hebrew verb (*rp'*) means to "mend" or "repair" a thing, and is most commonly used of physical healing. However, it is often used in a metaphorical sense, having reference to the healing of a nation (2 Chr. 7:14; Jer. 51:8, 9); healing of individual distress (Jer. 17:14), fixing of broken pottery (Jer. 19:11), and repairing of the altar (1 Kings 18:30). Thus, since even in the Old Testament physical healing from illness is not the exclusive thrust of this verb, it cannot be absolutely asserted as its meaning here.

Yet in an even more decisive way the New Testament interpretation of this verse speaks against taking it as referring to physical healing. In 1 Peter 2:24, we have this verse properly interpreted for us. Even the most casual and nontechnical reading of this verse clearly reveals that being healed by His wounds refers to our being separated from and forgiven of sin. It was our sins that He bore on the cross, not our physi-

cal diseases. Based on the unmistakable exegesis of the New Testament, this proof-text is permanently lost to the Whipping Post Theologians. From here we may move on to handle the other crucial part of Isa. 53:4.

"Surely Our Sickness He Bore and Our Pains He Carried" -

Two lines of discussion must be followed in handling this verse. First, the Hebrew itself, and second, the use of this verse in Matt. 8:17. As far as the Hebrew is concerned, the key word is "sickness" which translates the Hebrew *hly*. This word normally means physical disease or illness and is a rather common word in the Old Testament. There are a few places, however, where it is used in a figurative sense to mean distress, woe or anguish (Jer. 6:7, 10:19; Prov. 13:12). The verb root from which this comes (*hlh*) means to be stricken with sickness, pain or weakness and is not used exclusively of physical illness. The Septuagint (Greek translation of the Old Testament completed by 100 B.C.) translates this word *hamartias* ("sins"), clearly showing how its translators understood the word: not as physical illness at all, but spiritual illness. Add to this the fact that Peter, in 1 Peter 2:24, with obvious reference to this verse, mentions that Christ bore *our sins*, not our illnesses, and the fact that in this short passage in Isaiah, there are no less than ten references to Christ bearing our *sins*. The conclusion must be that the above information lends little support to taking the reference in Isa. 53:4 to refer to Christ as bearing our physical diseases. If it does mean this, then it would be the only reference to such in all the Bible, whereas over one hundred times the Bible mentions Christ's bearing of our *sins*, many of which are found right in the surrounding context of Isa. 53:4. Rather, this reference would be better taken to refer to the "sickness of our souls" that He bore, namely sin.

In regard to the use of this verse in Matt. 8:17, several things should be noted. There is no doubt that Matthew is primarily referring to Christ's ministry of physical healing. Yet further investigation will show that this citation in Matt. 8:17 does not necessarily lead to the conclusions which Whipping Post Theology wishes to draw. Notice first that Matthew states that this was fulfilled historically and is not being fulfilled over the years that follow. The Greek employs the aorist subjunctive here ("was fulfilled") and not the present, which would have given it a more durative force ("being fulfilled"). Thus, there is no basis for applying this statement of Matthew to any time but that in which it happened. It is not being

fulfilled down through the ages. Second, it is critical to notice that this fulfillment occurred *before* Jesus was ever whipped or crucified. It was while He was *alive* and *unscourged* that He fulfilled this prophecy, not at the whipping post or the cross. As Halde-man says: "The cures of Jesus have no more relationship to the atonement than the east has to the west." Most commentators have taken this quote by Matthew to mean that Jesus carried and relieved our infirmities in His great sympathy and identification with the human race (compare Heb. 2:17; 18; Heb. 4:15). But regardless of what this reference in Matthew *does* mean, it clearly *does not* mean that there are any automatic guarantees of physical healing in the atoning work of Christ. Matthew's use of this verse has no reference whatsoever to the purchase of healing at the whipping post or anywhere else for all believers.

We may now conclude this analysis by stating that the classic proof-text employed by Whipping Post Theology has been found to prove nothing of the sort. Rather, it is the cleansing from sin to which Isa. 53:4, 5 refers, and Matthew's quotation of it, although somewhat unclear as to its exact nuance, definitely does not justify the assertions of the faith healers that Christ has unequivocally provided complete and total healing for all who trust Him.

Active, Serving

Chester Boyd, Alumnus

After completing Capital Bible Seminary in 1971, I was privileged to work with my home assembly, the Clinton Community Chapel in Clinton, Maryland.

In the summer of 1974, after much prayer, I felt definitely led to enter a full-time teaching ministry with the Shenandoah Bible College of Roanoke, Virginia. It has been a joy and challenge to teach courses in both testaments, Systematic Theology and also Greek. The preparation received at W.B.C. and C.B.S. has been of immeasurable value.

My goal has been to use the vacations in missionary endeavor as the Lord would direct, thus combining systematic Bible teaching with missionary challenge-recruitment and evangelism. Since coming to Shenandoah it has been a privilege to be involved in two Operation Mobilization Christmas crusades in Mexico.

Prayer Corner

1. Men who are to go on Internship in the spring.
2. Missions Intersession, January 11-14, 1977.
3. Seniors writing their theses.
4. County approval of the campus master plan.

The Lord's Direction

I was uniquely related to Washington Bible College even before I was born. In a Sunday School class taught by President George Miles, both my mother and father came to know the Lord when a guest speaker, Jack Wyrzten, gave the invitation to trust Christ.

As a young child I heard the gospel often at church and, to my knowledge, was led to the Lord by my father at about the age of eight years. At this time my family lived one block from the old campus of W.B.C., and thus I had continuing contacts with students of the school. During my early teen years I attended evening school with my father.

Upon graduation from high school the Lord directed me to W.B.C. to study His Word. While a student I was gradually impressed with the Lord's call into full time Christian service. I also attended Capital Bible Seminary and, upon graduation in 1968, joined the faculty of the College in the Theology Department.

My praise goes to the Lord who has graciously guided me and given me a love for His Word.



Paul G. Mangum

Mr. Mangum began a ministry with the Church of the Open Bible in Burlington, Massachusetts in the fall of 1976. He is Dean of the Bible institute founded by the church, and writes of a growing ministry to young people from all over New England.

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WHIPPING POST THEOLOGY

Sickness and the Christian Part II

In the previous article on this subject, an examination of the basic assertion of Whipping Post Theology was followed by an exegesis of Isaiah 53:4, 5. This exegesis led to the conclusion that these verses demonstrate no grounds for assuming that Jesus Christ atoned for all physical disease and thus that all Christians in fellowship with Him should be constantly healthy. In this article, we will follow up the previous discussion by examining some additional biblical and logical considerations, which will be followed by a concluding summary of all that has been said.

III. Healing and the Will of God

The faith healer is normally most emphatic in his assertion that it is *always* the will of God that His children be healed. Our first response to this is: "Where in the Scriptures does it say that it is *always* God's will to heal all Christians?" Or to put it another way: "Where in the Bible does God promise that all believers in fellowship with Him will *always* be in unimpaired health?" We find no such statement in all the Word of God. In fact, the evidence points to exactly the opposite.

The great Apostle Paul, the most Spirit-filled and enlightened man of the early church had his physical infirmity -- his "thorn in the flesh" (2 Cor. 12:7; Gal. 4:13). He besought the Lord three times to remove it from him -- to heal him (2 Cor. 12:8). Could one dare to seriously accuse the Apostle Paul of



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Asst. Prof. of Old Testament
Literature and Exegesis*

lack of faith or unconfessed sin? And yet God refused to heal him (2 Cor. 12:9). How does this speak of God's will that all be healed?

Consider further the case of godly Epaphroditus, who almost died in Rome as mentioned by Paul in Phil. 2:25-30. Paul highly praises this man and gives no indication whatsoever that there was any sin or lack of faith in Epaphroditus' life (comp. 2:30). And yet sickness to the edge of death encompassed him.

Moreover, Timothy, whom Paul cherishes and values as a fellow worker in the Gospel, was plagued with frequent illnesses (1 Tim. 5:23). Paul does not instruct Timothy to forsake his sin or increase his faith in Christ, nor does he give any other such exhortation as a means to eliminate these physical infirmities. Obviously, Paul does not see these as the reason for Timothy's ailments. Yet the Whipping Post theologians would have us believe that Timothy's plight is not caused by the plan of God, but by his own sin or unbelief.

Add to these Trophimus (2 Tim. 4:20), whom Paul

left sick at Miletus. Was Paul's fellow worker faithless or out of communion with God? Paul had not hesitated to mention the sins of Alexander the coppersmith (4:14) and Demas (4:10). Yet in the case of Trophimus Paul does not mention any sin. Also Luke, the beloved physician (Col. 4:14), is mentioned by Paul without any note of disapproval of Luke's profession. Would Paul have mentioned such an unspiritual profession were it truly so? Or would God have used a man engaged in such an ungodly practice to write one Gospel and the Book of Acts? Space does not permit the mention of more than one of the many saints down through the centuries who have honored God in their lives and yet been afflicted with illness: Fannie Crosby. Afflicted with blindness and poor health all her life, she wrote some of the greatest hymns of the Christian church. Could the author of such spiritual lyrics legitimately be accused of being out of fellowship with God? How can the Whipping Post theologians explain this infirmity in the life of such a godly saint?

We may conclude this section by asserting that it is *not* the will of God that all believers who are faithful to Him be well at all times. Actually, the exact opposite is the case--often some of the most godly and consecrated Christians are those who are plagued with physical illness.

IV. The Source and Purpose of Sickness

Those who advocate Whipping Post theology would have us believe that the author of all sickness is the Devil. But the Scriptures testify that this is not the case. 2 Samuel 12:15 and 2 Kings 15:5 both state that God, not Satan, sent sickness upon certain individuals. Likewise from where could Paul have received his thorn in the flesh, except God? The story of Job further demonstrates the point. When Satan wanted to afflict Job with physical illness, he had to get God's permission first (Job 1:9-12; 2:4-6). This would indicate that Satan does not have control over the infliction of sickness. Moreover, the fact that God allowed Satan to do so, in spite of no sin on Job's part, merely reinforces our earlier contention that it is not only those in sin whom God chooses to strike with disease. To summarize, we may say that God is the one responsible for the entrance of sickness into the lives of people. He may do it directly or through the agency of Satan, but regardless, it only happens as the result of the will of God.

The question naturally follows: "Why would a loving God purposely send sickness into the lives of His children?" It may be used by God for chastise-

ment (Heb. 12:5-11). It may be used by God to purify and test (1 Pet. 4:12), as the Psalmist long ago affirmed: "It was good for me that I have been afflicted, that I might learn Thy statutes (Ps. 119:71)." It may even be used by God to enrich one spiritually. Paul, after being told that God would not remove his affliction but that Christ's grace would be sufficient for him, joyfully proclaims: "Most gladly, therefore, I will glory in my infirmity that the power of Christ may rest upon me" (2 Cor. 12:4). Here is Paul's actual testimony to the honor of God of the spiritual enrichment and maturing that illness had brought into his life.

All of God's purposes in sending sickness cannot possibly be cataloged and/or understood. But it is the clear testimony of the Scriptures that many of the choicest and mightiest men and women of the faith have been given illness by God to accomplish His desires. As is obvious, it is a case of total presumption to say that it is *always*, in *each* and *every* particular instance, the will of God to keep those who trust Him in perfect health. To the contrary, the Scripture explicitly states that God sends sickness even to His choicest saints to accomplish His own divine purposes.

V. CONCLUSION

It has been the purpose of these articles to rebut the assertion that all the saints who are suffering from sickness and disease are doing so because they are not in proper relationship with God. If this is true, then many of the greatest saints have been among the most guilty. As James H. Brookes has said: "There is no assurance in the written Word that our Father wills all His children to be exempt from sickness during this Dispensation or that it would be best for them to be thus exempt." God never obligates Himself to grant healing in every case of sickness anywhere in the Scriptures. It is true that hundreds of believers have prayed for the healing of the sick and God has responded with physical restoration. But it is also true that hundreds of other believers, just as sincere and just as devoted, have called upon God in similar circumstances, and healing has not come. Evidently, it has been withheld because healing in these particular circumstances was not the will of God.

All that we have seen may be applied practically in the following manner. Health is the general will of God for His people and the probability in any given case is in favor of healing. In any particular circumstance, therefore, one should pray for healing.

If it subsequently becomes evident that it is not God's will to heal, then one should pray for grace to proclaim "not my will, but Thine, O God, be done." It is an important spiritual lesson to learn that God can and does use sickness as well as health to bring honor to Himself. It is the honor of Christ--not the healing of sickness--toward which we as Christians should direct our lives. Thus, in health or in sickness, may we as believers in Christ learn to proclaim boldly: "Yet not as I will, but as Thou wilt."

PRAYER CORNER

1. Continue to pray for favorable action by Park and Planning on campus development plans.

2. Pray for students who will be going out on Internship.

3. Pray for Seniors as they complete their requirements for graduation and as they seek full-time Christian ministries.

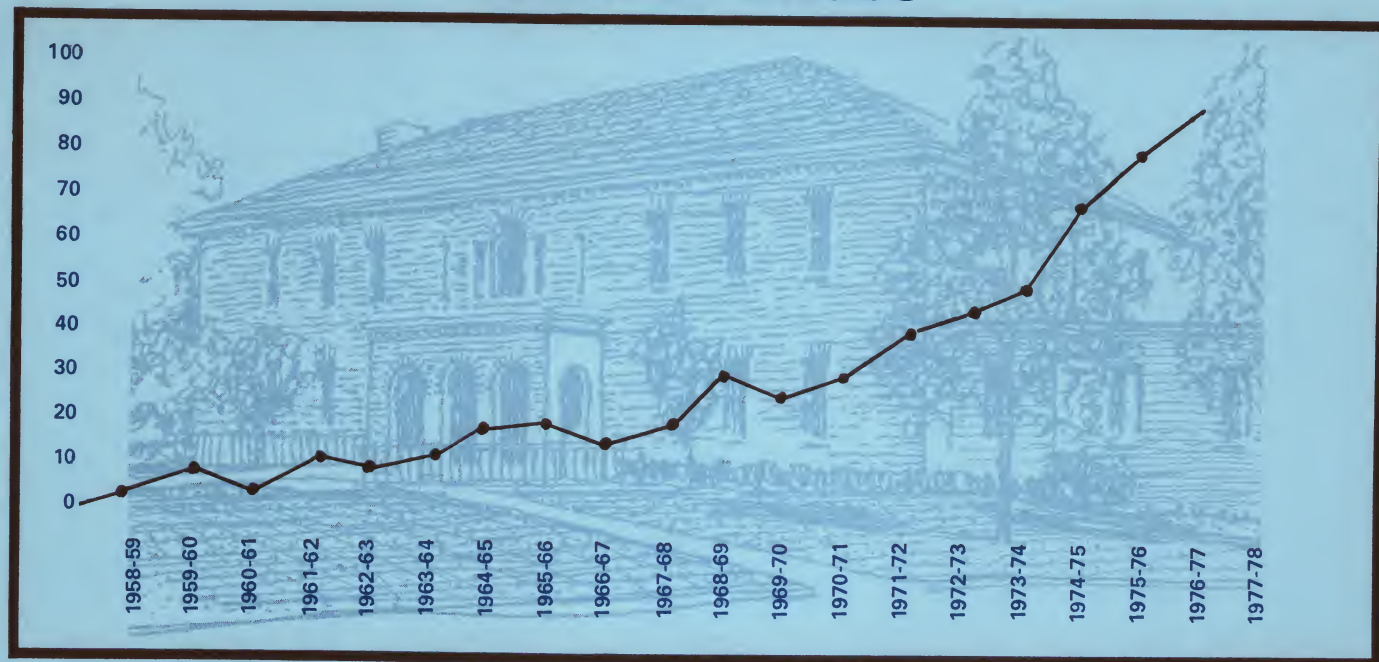
4. Praise for the excellent attitude of our student body, and for their enthusiasm and support in the building program of the Seminary.

GROWTH OF OUR SEMINARY

The measurement of any facet of the Lord's work is important but not always easy to achieve. The reason for this is quite simply that the primary growth in God's work cannot be subjected to tangible measurement. Our primary goal is to train men in such a way that they are spiritually and academically qualified for the ministry of the gospel.

At the same time, some of the tangible evidences of growth provide an index of sorts as to what is happening. The following chart, superimposed on the projected Seminary building, indicates that more and more men are coming under the aegis of Capital Bible Seminary for training. The early years of the Seminary were characterized by steady but slow, unpublicized growth. In the last three years, with increased faculty and development, the Seminary has grown more than in all the earlier years together.

Growth Chart



Not only has there been a numerical increase in student population, but the number of full-time students has increased, and the academic level of achievement in undergraduate preparation has risen.

Additions to the faculty have also increased as student growth demanded. As of now we have six full-time teaching faculty and a registrar. These are supported by four part-time instructors.

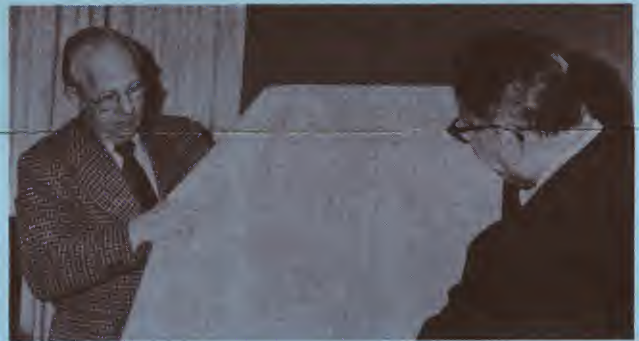
The Board of Trustees has taken note of this phenomenal growth. There are development needs throughout the campus, but this pressing need has been given priority. As a result, the Board has made the construction of the new Seminary building the next development project. The agenda calls for approval of the master plan and Seminary building plans by the County. The next step is the acquisition of \$150,000 in cash gifts which comprise less than one half of the building cost.

The Seminary men are excited about this plan and are willing to commit themselves to the present and future of the Seminary. Consequently, a day was set aside during which the plans were presented to the student body by President Miles and Board Chairman, Maurice Hauschildt. This was followed by a trek to the building site which was explained by the President. The students then committed themselves to \$12,000 toward the project.

We are expecting the Lord to continue to work in a marvelous way in the Seminary which is fully committed to the Word of God and the work of God. Will you join us in this endeavor?



Seminary students listening to the presentation of the plans for the new Seminary building and standing with President Miles & Dr. Heater on the proposed site.



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SOME THOUGHTS ON THE PARABLE OF THE SOWER

Of the more than thirty parables of Christ which are recorded in the Synoptic Gospels, there are only two where a complete interpretation is given by the Lord Himself. One of these is the Parable of the Tares (Matt. 13:24-30; 36-43), and the other is the Parable of the Sower (Matt. 13:3-8, 18-23; Mk. 4:4-8, 14-21; Lk. 8:5-8, 11-15). It is upon the latter that this article will focus.

The Parable of the Sower was apparently given by Christ to emphasize two important truths. First, there is the fact that the Gospel is not going to encounter complete success in the lives of all those who hear it, regardless of the capability or sincerity of the messenger. Not only the disciples of Christ, but even our Lord Himself on occasion was greatly saddened by the fact that some soil was simply unsuitable for a good harvest. The Parable of the Sower, then, makes manifest to the disciples that a realization of this fact is important to a proper attitude toward their ministries. Secondly, there is the important truth that each man to whom the Gospel comes has a personal responsibility for examining the "soil condition" of his own life and of seeking, by God's grace, such improvement of that soil as is necessary. The element of human responsibility must not be minimized.

Since a description of the four types of soil (each of which represents a type of human response



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Professor of Greek &
New Testament*

to the Word of God) occupies the center of attention in this parable, the Germans have preferred to refer to it as "the Parable of the Four Types of Soil." Christ, however, in giving the interpretation to the story, specifically refers to it as "the Parable of the Sower." Probably it is best, therefore, to retain this title for the story.

The Details of the Parable

The context of the parable is simple enough. A crowd has gathered beside the Sea of Galilee to hear the Lord teach. The masses press in upon Him to the extent that He decides to enter a small boat and, having pushed out a short distance from the shore, He begins to teach them (cf. Matt. 13:1-2; Mk. 4:1). It may even be the case that as He glances beyond the crowd to the rolling hills beyond, He actually sees a farmer going out to sow, and thus uses that object lesson for the thoughts which follow. As the sower in oriental fashion scatters the grain across his path while walking, the seed falls upon four distinct types of soil.

"Some fell alongside the way"

It was common for fields such as this to have specific paths for those who needed to cross the field. Because these paths were so frequently used, the soil of the path became packed down and very hard. The stubbornness of this soil was such that seed which fell here would simply be unable to germinate. It would fall prey to the birds which would easily snatch it away.

"Some fell on rocky ground"

The "rocky ground" mentioned here does not refer simply to soil with high percentage of rocks present. Palestine is a rocky country, but loose rocks do not necessarily prevent plant growth. In fact, the rocks may themselves serve to minimize the effects of erosion. Rather, Christ here refers to soil immediately beneath which there is a large expanse of rock. Though the soil appears to be in fine shape to the farmer, just beneath the surface layer is a sheetrock or bedrock, which will make it impossible for the seed to sink deep roots. However, the surface soil above the expanse of rock is quickly warmed by the sun, and the sown seed soon germinates. But since it cannot develop the sort of root system which it needs, for lack of moisture the young plant is quickly withered by the oppressive heat of the dry Palestinian climate.

"Some fell among thorns"

No doubt the farmer involved here had made some preparation of the soil, and it is difficult to think that he would deliberately sow seed in a patch of thorns. Perhaps what is intended here is that this seed falls into ground which also has present ungrown thorns. As both good seed and thorns germinate, however, the thorns overcome and, in effect, "choke" the good seed. The potential harvest is ruined by the presence of adverse conditions.

"Some fell into good ground"

In spite of the failure of a portion of the seed, the rewarding climax of the farmer's experience is this seed which finds soil properly cultivated and receptive. A crop is produced in varying proportions: "some a hundredfold, some sixtyfold, and some thirtyfold." The exact quantity of reproduction is not as important as the fact that, as a result of the presence of good soil, the seed was able to reproduce.

The Interpretation of the Parable

Of the meaning of the parable there can be little doubt; Christ Himself proceeds to give the interpretation (Matt. 13:18-23; Mk. 4:14-21; Lk. 8:11-15).

"The seed sown beside the way"

The seed stands for the Word of God (Lk. 8:11), and the sown Word sometimes comes into lives best described as that "ground beside the way." It is hard pressed, stubborn, and unreceptive. From it the Word is easily snatched away by Satanic influences. Such soil were the Pharisees, for example, who heard the Word often; yet, as a group, they never responded except in unbelief. These "do not understand" the Word (Matt. 13:19), not because they *cannot* grasp its meaning, but rather because they *will not*.

"The seed sown upon rocky places"

Sometimes the sown Word comes into lives here described as having a layer of good soil, but also having a layer of rock beneath the soil. This refers to those who spontaneously make some sort of initial response to the Word, but who have no deep root. When persecution or tribulation arises because of the Word (Matt. 13:21; Mk. 4:17), they are "offended." The word for "offended" here (*skandalidzo*) is much more serious than the English word suggests. It conveys the idea of being caught in a deathtrap. Here it means he "falls away" (cf. NIV). This sort of soil may be seen in John 6:66, where we are told that "from that time many of his disciples went back and walked no more with him."

"Some fell among thorns"

The Evangelist Mark records a three-fold significance for the "thorns" (Mk. 4:19). First, there are "the cares of this age." This expression probably refers to the legitimate and necessary burdens of life which almost every person has. The danger is that one's attentions and energies may become so directed toward "the cares of this age" that the Word is choked out in the process. Secondly, there is "the deceitfulness of riches." Notice that it is not the riches themselves which choke the Word; some people have had great riches and yet have served God with them. But the verse speaks of the *deceitfulness* of riches. Some people seem prepared to devote their entire lives to the ever-retreating mirage of improved economic

status. In the process the Word is choked out. There are always those who, like the Rich Young Ruler of Matt. 19:16-22, are unable to leave their riches for the richer prospect of following Christ. Thirdly, there are the "cares for other things." The word "cares" (*epithumia*) is rendered "lusts" in KJV. Although the word does have that bad connotation on occasion, it can also refer simply to any "strong desire." The Apostle Paul, for example, uses the Word in Phil. 1:23 in referring to his "strong desire" to depart and be with Christ. In the Parable of the Sower, Christ is apparently referring to any strong desire in life (whether "lust" or something other) which has the effect of minimizing the influence of the Word in the life. To say that these things can "choke" the Word of God is strong language indeed. The Greek word is prefixed with a perfective preposition which serves to strengthen the root idea of the verb. The image here is that of violently strangling the Word.

"Some fell into good soil"

Here is the triumphant note to which the entire parable moves. In spite of failures and frustrations such as those first described, some seed falls into good soil and brings forth the desired harvest. This portion of the story represents the desired productivity of Christian experience. There is a place of Christian service for every believer, no matter how few his gifts nor how limited his sphere of influence. While it is true that not all will bring forth the same amount of fruit, still all should bring forth fruit.

Conclusion

The Parable of the Sower, then, serves to remind us of the varying responses to the Gospel. Those in Christian work must be prepared to face the discouragements and frustrations which will come. Christ Himself saw some seed fall beside the way, other upon rocky places, still other into thorns. So also shall we. But the parable also calls each one who hears it to self-examination. "Which of the four types of soil most accurately represents my life?" is the question to which we are brought. Some who hear the Word do not really hear it. For that reason Christ said, "He that hath ears to hear, let him hear" (Matt. 13:9; Mk. 4:9; Lk. 8:8). May the soil in our lives be that "good soil" which brings forth fruit to His glory.

How GOD Works

Rev. David A. Hamburg, Pastor
Calvary Chapel, Canterbury, Connecticut

If you had told me twenty years ago that I would someday live in Virginia, New York and Connecticut, I would have said, "You are crazy." I never had any definite geographical preference but these areas did not interest me. Yet, that is exactly where God led me to serve Him.

I came to Christ at the age of nine. During high school I committed my life to the Lord for full-time service. The first place He led me was to the Washington Bible College.

After graduation God opened an opportunity to pastor a church in Virginia and to study at the Capital Bible Seminary at the same time. Those were hectic days trying to keep up in two areas, but God was always sufficient.

Then God led me to a church situation in New York that was entirely different from suburban Virginia. Yet people's hearts were the same, and the Gospel works no matter where it is presented. Now I am in a rural church that in some ways is more progressive than the other two.

As I look back, I am certainly thankful God led me to a Bible college and seminary where the basic, foundational biblical truths were deeply implanted. God continues to use this as I serve Him.

Prayer Corner

1. Pray concerning the new building plans.
2. Pray for our Graduating Seniors as they seek the Lord's place for them in the ministry.
3. Pray for our Phase II Campus Development program.

Africa Team

Capital Bible Seminary continues to have an active role in the work of the Lord in Nigeria. The Director of the work, Mr. Joshua Ekpikhe, has recently returned to Nigeria after six months of presenting the work to churches and Christian organizations.

This summer, Steve Mosely will be joining veteran Olah Moore to teach in the Bible school. Steve graduates from Seminary this year while Olah has one more year of study. In the fall, Dennis Shelly expects to join the work full-time.

We thank God for what He is doing through the Nigerian church and are delighted to be a part of that work. Please pray for these men and, should the Lord direct, lay aside some funds in the support of these men as they go to Nigeria to serve. We have established a fund for that purpose.

Pray for all our graduating Seniors (ten this year) that the Lord will place them in strategic ministries.



Mr. Steve Mosely



*Mr. Olah Moore, President George Miles
and Mr. Dennis Shelly*

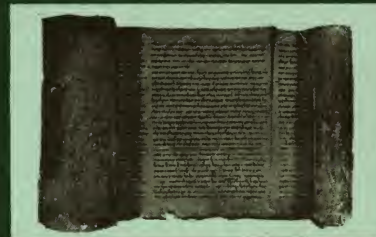
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Volume 4, Number 6

June/July 1977

READY OR NOT

Occasionally someone makes the statement that knowledge of the original languages is no longer essential for a minister since numerous commentaries utilizing the languages have been written by experts. However, such an outlook is short sighted. What should we do when the commentaries disagree? One solution is to merely accept the majority view, if there is a majority. A much better solution, of course, is to study the problem for oneself in the original languages. This requires ability both in the languages and in interpretation.

A very significant passage in the New Testament has been robbed of its impact because the majority of commentators have merely accepted the comments of others and have not done original study in the passage. As a result the average reader, including laymen and ministers, has accepted an erroneous view. In this case the normally accepted authorities are so unanimous that there would appear to be little reason to question them. The particular verse involved is 1 Thess. 5:10, which, referring to Jesus Christ, states "who died for us in order that whether we wake or sleep we shall live together with him." The specific item in question is the meaning of the word translated "sleep." The solution appears to be obvious to the reader of the English translation since Paul has just used the verb "sleep" in 1 Thess. 4:13 where it clearly refers to the sleep of death. Since this is in the same context it must mean the same here. However, the Greek verb used in 1 Thess. 4:13 is *koimaomai* while that used in



By Dr. Thomas R. Edgar

Professor of New Testament Literature and Exegesis

1 Thess. 5:10 is *katheudō*. Both verbs mean "to sleep" and are generally synonymous. Since two different words are used there is an indication that further study is required.

Turning to the commentaries one finds the following commentators stating that the meaning of *katheudō* in 1 Thess. 5:10 is "to be dead": Alford, Best, Ellicott, Findlay, Frame, Greene, Hendriksen, Hiebert, Ironside, William Kelly, J. P. Lange, Lenski, H. A. W. Meyer, Milligan, Morris, Neil, Ryrie and Walvoord. Kelly dogmatically states that only a mind "perverted by systematic divinity" could see such a low thought as physical waking or sleeping in this verse.¹ Alford, however, feels that his position is at the "sacrifice of perspicuity." Ellicott also feels that there is some doubt concerning the meaning. Few commentaries disagree with this common position that 1 Thess. 5:10 means "whether we are alive or are dead." Hogg and Vine, however, disagree in their commentary. Referring to the verb *grēgoreō* (to watch) and *katheudō* they state

"*grēgoreō* is not used elsewhere in the metaphorical sense of 'to be alive' and as *katheudō* means 'to be dead' in only one place out of two-and-twenty occurrences in the New Testament and never elsewhere in Paul's epistles (see notes on v. 6), there does not seem to be sufficient justification for departing from the usual meaning of the words, i.e., vigilance and expectancy as contrasted with laxity and indifference."²

The great majority agree against Hogg and Vine. An inquisitive person will still consult lexical authorities for more firsthand information regarding this verb. The well known Greek lexicons, while indicating that *katheudō* has several meanings including sleep, physical death and various metaphorical aspects such as spiritual insensibility, agree with the commentaries on 1 Thess. 5:10. Arndt and Gingrich in A Greek-English Lexicon state that this verb certainly refers to physical death in 1 Thess. 5:10. Abbott-Smith and Thayer in their lexicons specifically refer to this verse as the sleep of death. The Theological Dictionary of the New Testament (vol. 3, p. 436) by Kittel also agrees that this verse refers to physical death.

In spite of such a one-sided and impressive array of opinions, a word study based on normal procedures of interpretation reveals that Hogg and Vine are correct and the majority are wrong. A study of both classical and *Koine* Greek reveals that the two Greek verbs *koimaomai* and *katheudō* are synonymous, meaning "sleep." They are used also for death, sex and, in an ethical sense, as lack of vigilance, just as the English word *sleep*. Thus, there is no significant difference between these words in classical Greek. However, when we study their use in biblical Greek, beginning with the Greek Old Testament (LXX), this is not true. The verb *koimaomai* (used in 1 Thess. 4:13) is used often, in the LXX, of physical sleep, sexual relations and physical death, in approximately equal proportions. In contrast, the verb *katheudō* (1 Thess. 5:10), which occurs less frequently, is used at least twenty-six times referring to physical sleep, but only one time referring to sex and only twice referring to death. As far as the Greek translators of the Old Testament (about 200 B.C.) are concerned, *katheudō* has definitely moved away from reference to death and moved toward the idea of "sleep." This difference is even more obvious in the New

Testament, where *koimaomai* is used three times of physical sleep, and thirteen times of death. The verb is used consistently by Paul to refer to dead Christians. The verb *katheudō*, however, is never clearly used to refer to death in the New Testament. Two passages (Mt. 9:24 and Eph. 5:14) are questionable. However, the use in Eph. 5:14 is in a quotation and, therefore, not Paul's use of the verb. Of the New Testament uses, almost all refer to physical sleep, and several are in a context of "watching" or "not watching." The use of the verb in the New Testament is sufficiently clear to demonstrate that Hogg and Vine are correct.

In addition, the context demolishes the majority view. The verb *katheudō* is used in the preceding verses (vv. 6, 7) in the ethical sense and not of death. Why change meanings here (v. 10)? The entire context of 1 Thess. 5:1-10 concerns watchfulness versus surprise; therefore, the ethical sense fits well, but physical death does not. Finally, as Hogg and Vine point out, the verb *grēgoreō* (watch) is never used of physical "living" but means *watch*; why force an unknown meaning on the verb here?

1 Thessalonians 5:10, despite the almost unanimous opinion of commentators and lexicographers, means that whether we are watching or not watching, ready or not, we will be with the Lord when He comes. It explicitly states, in other words, that every believer, ready or not, will be raptured when Jesus Christ comes for His church. This is the blessed hope; no genuine believer will be left behind when Christ returns. There is no such thing as a "partial rapture" which is only a hope for the "spiritual" saints. All of us who have received Jesus Christ may look forward to the Lord's coming for us.

This study should also convince us that the ability to use the original languages is an important tool in any minister's "kit."

¹William Kelly, The Epistles of Paul the Apostle to the Thessalonians (London: C. A. Hammond, 1953) p. 62.

²C. F. Hogg and W. E. Vine, The Epistle to the Thessalonians, Reprint (Grand Rapids: Kregel Pub. Co., 1959) p. 172.

CBS GRADUATES TEN



Front Row (l to r): *David Claar, Stephen Mosely, Samuel Martz, Craig Moore, Howard Green*
Back Row: *Dennis Tinkler, Richard Moerschel, Dennis Shelly, Randolph Dodson, Todd Beall*

Ten men were honored this year at the annual commencement exercises of Capital Bible Seminary. Two men received the M.A. and eight received the Th.M. degree. Mr. Dennis Tinkler and Mr. Todd Beall tied for Valedictorian with 3.98 and 3.97 cumulative grade point averages. Mr. Steve Mosely was honored as the student who made the best all-around contribution to the Seminary. Pray diligently for these men as they go forth to serve.

PRAYER CORNER

Faculty as they write, teach and prepare for courses this summer. Pray for Dr. Mulholland and Dr. Heater as they minister at Montrose Bible Conference July 11-17.

Students as they minister this summer. Pray for CBS men in Nigeria for the summer.

New building -- the obtaining of a building permit and the necessary funds to begin.

NEW BUILDING FOR CBS



The Prince Georges County Commission recently approved a long-range master plan for the WBC/CBS campus development. This has permitted the Board of Trustees to complete plans for a separate facility for the Seminary. The building, to be situated on the second highest knoll of the campus, will consist of a basement and two floors. The first floor will include a chapel to seat 150 students, lounge area and administrative offices. The second floor will have classrooms and office space. The basement will be unfinished for now but will be used for recreation. The students and faculty are much enthused about this building and have committed themselves to \$12,000 toward it by the end of the summer.

This three-story building is the first of three stages in the ultimate Seminary facility. Two wings will be added as needed in the future to allow for the anticipated growth of the Seminary.

This new facility will greatly enhance the ability of the Seminary to teach and train men effectively for the Lord's work. As the Seminary becomes better known for its strong evangelical stance and firm insistence on the exegetical tools of Scripture interpretation, there will be greater growth and greater need for this facility. Will you pray with us for God's marvelous provision for this need?

NEW LECTURER FOR SEMINARY



Mr. Todd Beall

The Seminary is pleased to announce the addition of a part-time lecturer this fall in the person of Todd S. Beall. Mr. Beall was graduated from the Seminary this spring as Valedictorian. He will be teaching two courses in the fall as he pursues graduate studies in Semitic languages.

Mr. Beall came to know the Lord at an early age and came into a fuller appreciation of his salvation while a student at Princeton University where he was a member of Princeton Evangelical Fellowship. He was graduated from Princeton with honors in English.

Mr. Beall has demonstrated not only outstanding scholastic ability but a genuine spiritual concern for people. This has been evidenced in a consistent Christian service and through his Pastoral Internship.

Please pray for this young man as he assumes these responsibilities that his ministry might be spiritually effective in all its facets.

DR. MULHOLLAND COMPLETES 20 YEARS



Dr. John Mulholland

Dr. John Mulholland came to the Washington Bible College fresh out of Dallas Theological Seminary in 1957. He and his wife Helen were the resident deans of students at the 1441 site of the school, and he taught theology in the College.

The Seminary began in 1958 and, before long, Dr. Mulholland began to teach a few courses in addition to his College teaching. In the fall of 1964, he was appointed Dean of the Seminary, a responsibility he fulfilled along with teaching until 1973 when he was able to devote himself fully to his first love - teaching.

We extend our congratulations to Dr. Mulholland for this milestone in his life and our appreciation for his contribution to the lives of young people in their preparation for God's ministry.

CAPITAL BIBLE SEMINARY

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